

Śrī Sampradāya Rahasyam

Mūla (Real) Śrī Vaiśnava Sampradāya Demystified

Today, not only in India, but in other countries located far away, Śrī Sampradāya (Śrī Rāmānanda Vaishnava Sampradāya) is known in one form or the other. In India, the place of this Sampradāya is paramount because today there will be no such province in India which does not have the temples which are being taken care of by Śrī Vaishnavas . Even if seen from the point of view of numbers, no other sect can equate Sri Rāmānanda Vaishnava Sampradāya. In this Śrī Sampradāya , the supreme majestic Śrī Swāmi Rāmānandacharya Ji Maharaj , who conquered the whole world through weapon of "Spiritual Revolution" was born 717 years ago from today. By making this Sampradāya wider in all the directions till the point where every direction ends, the holy lotus feet of Jagadguru Śrī Swāmi Rāmānandacharya have increased the importance of Śrī Sampradāya many times by crushing the philosophy of monism(kevalādvaita) followed by the Mayavadis through the enlightenment of scriptures. From that time onwards this Śrī Sampradāya got another name as Śrī Rāmānanda Sampradāya in remembrance of the same holy lotus feet of Jagadguru Śrī Swāmi Rāmānandacharya. Some scholars who are ignorant of the mysteries in relation to this Śrī Rāmānanda Sampradāya often believe that this Śrī Rāmānanda Sampradāya originates as a subdivision through the disciplic succession of Swāmi Rāmānujāchārya. But many corroborative evidences are available against this, in 1977, the first book named Śrī Mantrarāja paramparā was published by the Purātattwānusandhāyini Samīti, Ayodhyā. In which the lists of seven to eight versions of disciplic succesions available are collected, one of them is Swāmi Śrī Agradās kṛta, this disciplic succession is independent from all other disclipic succession ones, it becomes clear that the Śrī Rāmānanda Sampradāya is different and independent from the Śrī Rāmanuja Sampradāya. There is a lot of difference between the two. Even from the point of view of the presiding mantra and āchārya, it is proved that Śrī Rāmānanda Sampradāya is different and independent from the Śrī Rāmanuja Sampradāya. The presiding deity of the Śrī Ramānuja Sampradāya is Śrī Lakṣmī Nārāyaṇa and śrīmannārāyaṇa mantra is the presiding mantra and the presiding deity of Śrī Rāmānanda Sampradāya is Śrī Sītārāma ji and his Śrī Rāma Mantrarāja is the presiding mantra. Therefore, the promoters of both mantras also prove to be two. Śrī Lakṣmī Jī is the propounder of śrīmannārāyaṇa mantradvaya. Śrī Lakṣmī Jī had given the mantra to Viśvakṣenjī and Śrī Janaki ji had given the Śrī Rāma Mantrarāja to Hanumānjī. Considering the above facts, it is resulting from the fact that Śrī Rāma Mantrarāja is not found in Śrī Ramānuja Sampradāya . If Śrī Rāmānandīya Vaishnavas were in the Śrī Ramānuja Sampradāya , then surely the address of Śrī Rāma Mantrarāja would have been in their Sampradāya . None of the Āchāryās of the Śrī Ramānuja Sampradāya have revered Śrī Rāma Mantrarāja, but against this they have condemned Śrī Rāma Mantrarāja. In the accepted scriptures of Sanatan Dharma, Śrī Rāma Mantra has been considered as the supreme Tāraka Mantra which is giver of liberation itself and the Āchāryās and Preachers of every Sampradāya have accepted its greatness with a free mouth. It is seen only in the texts of Śrī

Rāmānujīya tradition that Śrī Rāma Mantrarāja has no potency of salvation but can only provide material benedictions, like in Śrī Vachana Bhūṣaṇa Grantha , it is said

mantrāntarāṇaṁ saṁsāra vardhakānāṁ ata ēva kṣudratva pratipatti

yogyānāṁ itara bhagvanmantrāṇāṁ upadeśturachāryaṁ tvapūrtināsti.

Śrī Nārāyaṇa Mantra is the only key to salvation and only the preacher of this mantra can be called an Āchārya, the preacher of other mantra is not entitled or qualified to be called an Āchārya .

**sarvavedānta sārārthaḥ saṁsārārṇatārakaḥ gatiraśṭākśaro nṛṇaṁ na
punarbhavakaṅkṣiṇāṁ | ityuktarītyā saṁsārśnivartakasya mantrāṇāṁ
paramo mantro guhyānaṁ guhyamuttamaṁ | pavitraṁ cha pavitrāṇāṁ
mūlamantraḥ sanātanaḥ ityuktarītyā sarvamantrāntarotkrṣṭasyāśtakśarasya
upadeśṭā yaḥ saḥ sāksādāchāryyaḥ |**

(Śrī Vachana Bhūṣaṇa)

**bhagvanmantrāṇāṁ kṣudratvaṁ cha arthakamputravidyādikṣudrafala
pradatvena bandha kakṣudrafala datṛtvādeva saṁsāra vardhakatvaṁ |**

In other lines, āchāryās of Rāmānujīya Paramparā have also mentioned the pettyness of the mantrās of Supreme Lord by saying that they are the ones who give petty material benedictions like Kāma, getting a son , material intellect and thus, being the provider of these petty material benedictions, they are cause of material creation. Referring to the specific mantra of different forms of Lord Harī for a specific petty benediction, Svāmi Lokāchārya explains that Gopālādi Mantra for those who want opulence, Rāmādimantra for begetting a son, Hayagrīvādi Mantra for those who wish for material knowledge, Sudarśana and Nṛsiṁhādimantra for becoming victorious. By Supreme divine constitution of Supreme Lord, these are proved to be givers of petty material benedictions. By using the word "eva" the author emphasizes that this fact is certainly so.

**aishvarya kāmānaṁ gopālamantṛādayaḥ putrakāmānaṁ rāmamantrādayaḥ
vijayakāmānāṁ sudarśana nārasimhamantṛādayaḥ itīśvareṇa niyamena
kalpitvāt prāyeṇa kṣudrafalapradā ēvetyavagantavyam |**

That same Lokāchārya Svāmi writes in his book named Mumukśupadī that " in many mantrās of the Supreme Lord, there are two divisions named 1. vyāpaka(all pervading) 2. avyāpaka(non-pervading). vyāpaka mantrās are supreme than avyāpaka mantrās . Those three vyāpaka mantrās are (1) Viśṇu Mantra, (2) Vāsudeva Mantra and (3) Nārāyaṇa Mantra. Among these three, the Nārāyaṇa

mantra is the supreme , the other two mantrās (Viśṇu and Vāsudeva mantrās) are accepted by lower class men who do not have the perfection to attain the perfection in liberation process and this fact is itself propounded by the vedās , ṛṣis and all the āchāryās.

**bhagvanmantrāśchāneke | tē tu vyāpakā vyāpakāśchēti dvividhā
avyāpakāpēkśayā vyāpakāstrayaḥ | ētēśāṁ mantrāṇāṁ madhyē
bṛhacchrīmantraḥ pradhānabhūtaḥ anyayoraśiṣṭaparigraho apūrtichāsti
imaṁ vedā ṛṣayaḥ sūraya āchāryyāścha pratyapādayan |**

(lokāchāryakṛta mumukśupaḍī)

**bhagvanmantrāhi dvividhā avyāpakā vyāpakāścha | tatra avyāpakāḥ
kṛṣṇamantrādayaḥ | tēśu sākalyena kalyāṇaguṇāṇāmapratipādanāt |
vyāpakāstu viśṇugāyatrīyāṁ saṁgrhītā nārāyaṇavāsudevamantrāstra
samastakalyāṇaguṇāṇāṁ pratipādanāt | tēṣvapi nārāyaṇamantraḥ śreṣṭhaḥ |
(parāśara bhaṭṭāryakṛta saumyopayantra vyākhyā)**

It is worth mentioning that Āchārya Pravara did not consider it necessary to tell that which Vedās, Ṛṣis, Āchāryās and scholars, who make such a rendering? Swāmī Lokāchārya ji also considers two parts of the vyāpaka(all-pervading) mantrās - 1. one which is taken by the mumukśu(one who desires for the personal liberation), 2. other one which is taken by the aśiṣṭa(who only desires for the material benedictions). But they do not tell that for which foremost class of degraded people , these avyāpaka mantrās of Supreme lord Rāma and Kṛṣṇa are suited to be acceptable. On examination of the above descriptions, it can be said that one who blasphemes the supreme worshippingable and beloved Shri Rāma Mantrarāja by saying that it is "devoid of all welfare qualities", is a direct execution of envy of the rāmānujīya āchāryās towards Śrī Rāmānanda Saṁpradāya , their presiding deity "Śrī Sītā Rāma Jī" and their most supreme mantra "Śrī Rāma Mantrarāja" . Therefore on the basis of the arguments and facts presented above , it is very easy to understand that there can be no connection of Śrī Rāmānuja Saṁpradāya with Śrī Rāmānanda Saṁpradāya at all. The existence of a Saṁpradāya in which there is no vital mantra of Śrī Rāmānanda Saṁpradāya, it is far from being there, on the contrary, it is condemned to show any kind of relation with Śrī Rāmānanda Saṁpradāya .Svāmī Rangāchārya of Śrī Rāmānujīya Paramparā has been an eminent scholar. He has written in his sectarian book called Durjanakaripanchānana that the demigod is more (superior) than a man and the animal is inferior to man (junior) but they have similarity through soul point of view. Similarly, there is a similarity in mantrās of Supreme lord Śrī Rāma and Kṛṣṇa through the unique speciality in their different forms.The feeling is that the more or less the specialty in the specific mantrās of Śrī Rāma, kṛṣṇa and Nārāyaṇa, which has more or less

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yathā na hi ētē mantrā asmatkulaparamparā

prāptamantratrayavyatiriktā lakśmīnāthmārabyāsmadāchārya

paryantaṁ kenachidāchāryeṇa kasya vidhiṣyasyopadiṣṭā iti I

It means that except our Paramparānugata(traditional) most worshippingable Śrīmannārāyaṇa Mantratraya, none of our Sampradāyāchāryās from Śrī Bhagvāna Lakśmīnātha to my ācharya have preached these petty mantrās of Rāma and Kṛṣṇa to any of his disciples. It is clear that when all these āchāryās are calling themselves out from their mouths by saying that there is no place of Rāma mantra or any other mantra in our Gurū Paramparā . We never preach these Rāmādi Mantrās and none of our āchāryās ever did this even by mistake, then only learned people should understand how blasphemous it is to say Sri Ramanand Sampradaya, who has unmotivated and uninterrupted infinite loyalty in Śrī Rāma Mantra, is a subdivisional sect of Śrī Rāmānuja Sampradāya. There is such a belief of many that Yatirāja Śrī Rāmānujāchārya jī had chanted Śrī Rāma Mantra in a loud voice by climbing on the Gopura, but this is completeley an illusion. He did not chant Śrī Rāma Mantra but Śrīmannārāyaṇa Mantra, which is clear from the following verse of the 21st Chapter of Prapannamṛta -

goṣṭhīpūrṇaḥ kṛpāpūrṇō lakśmaṇārthyāya niśchalaḥ I

praṇavādyam namō madhya nārāyaṇapadānvitam ||

i.e. "Ōm Namō Nārāyaṇāya" he had preached this mantra. It is evident from the scriptures of Śrī Rāmānujāchārya that his loyalty was only in the Nārāyaṇa Aṣṭākṣara Mantra. He was his disciple. He had preached only the Nārāyaṇa Mantra through all his efforts. (dṛṣṭavya vaikunṭha chapter 27 page 32). Then how it can be said that he was the preacher of the Rāma mantra and Śrī Rāmānanda Sampradāya has received that supremely recognized Śrī Rāmamantrarāja from Śrī Rāmānujāchārya. Therefore, it is nescience to say that the Śrī Rāmānanda Sampradāya is derived from the Paramparā of Śrī Rāmānujāchārya . Therefore, it can be said firmly that the Śrī Rāma mantra did not come from the Achārī Vaiṣṇavās(Rāmānujīya Vaiṣṇavās). If it would have been coming in their Gurū Paramparā and they would have known the importance of Śrī Rāma, then in Prapannāmṛta, they would not have been severely insulted the only and ultimate refuge of three worlds ,Śrī Rāmachandra Bhagvāna and is everything for the Śrī Rāmānandīya Vaiṣṇavās by saying that in the past, Śrī Rāma had kindly provided the people of Ayodhyā with the Sāntānika Vana, but his wish was to bestow the supreme divine abode to the residents of Ayodhyā. The ultimate position was to be given. Therefore, after taking birth again, Śrī Rāma was taught to take refuge in holy lotus feet of Śrī Rāmānujāchārya by the name of Kūreśa. In this way, after attaining the Mokṣaprada Nārāyaṇa Mantra and got marked with holy mudrās (auspicious weapons of Lord Nārāyaṇa - śankha and chakra), he got the eligibilty to make all the Ayodhyāvāsīs free from the bondage of material world and to bestow the liberation ,prior to which they attained Mahāvaikunṭha.

ayodhyāvasīnāmēṣām lokaṃ sāntānika purā |

prapadau kṛpayā rāmastēṣāmapī paraṃ padam ||

pradātukāmaḥ sa tadā vēdāntin kūrārāḍabhūt |

(prapannāmṛta 15 page 45)

Well, now see, Maharishi Valmiki says "**Brahma Lokādanantarē**" in relation to the presented incident that the people of Ayodhyā went to Brahmalōka. The imagination of the Lokās extends up to Brahmaloka. Beyond that is the supreme divine abode which is free from the material modes of the nature, the barrier-free Golōka and in the middle of it is the Sāntānika or the eternal Sāketa dhāma . Lord Sri Krishna instructs about the same in bhagvadgītā by saying - "**taddhāma paramaṃ mama**". Commentators write that

golokādanantarē antarahitē sāketsangyaka lokē ityarthah |

The purport is that all believe in the movement of the people of Ayōdhyā in the supreme abode - "Śrī Sāketa Dhāma", except for only Śrī Rāmānuja Sampradāya . These words of the **Vaśiṣṭha Saṁhitā** are visible about the supreme abode Sāketa (divine Ayōdhyā).

sarvadhāmnāṁ parā nityā tiraskṛtya guṇatrayā |
ayōdhyā rajatē sat chitsandrānansasvarūpiṇī ||
vibhāti saryūryatra paschimāditridikṣu cha |
virajā yā saricśrēṣṭhāḥ prakāśantē yadanśataḥ ||
yadanśa vaibhavāllokāḥ vaikunṭhādyāḥ sanātanāḥ |
saptāvaraṇāni tasyāhaṁ vakṣyāmi munisattama ||
Vaśiṣṭha Saṁhitā

See proof for Śrī Mantrarāja

rāmoṇentō vahnipūrvō namontaḥ styatṣaḍakśaraḥ |
tarakō mantrarājōyaṁ saṁsaravinivartakaḥ ||
śaḍakśaraṁ dāśarathestārakaṁ brahma gadyatē |
sarvaishvaryapadaṁ nṛṇāṁ sarvakāmafalapradam ||
evamētaḥ paraṁ mantraṁ brahmarūdrādidevatāḥ |
ṛiṣyaścha mahātmānō muktā japtvābhavāmbudhau ||
etanmantramagastyastu japtvā rudratvamāpnuyāt |
brahmatvaṁ kāśyapo japtvā kauśikastvamareśatām ||
kārtikeyomanutvancha indrarkaugirināradau |
balakhilyādimunayo devatātvam prapēdirē ||
eṣa vai sarvalokānāmaśvaryaivaivakāraṇam |

imamevajapanmantram rūdrastripuraghātakah ||
brahmahatyādinirmuktaḥ pūjyamānō abhavatsuraiḥ |
adyāpirūdraḥ kaśyāntu sarveśāṁ tyaktajeevitam ||
dishatyetanmahāmantram tarakaṁ brahmanāmakah |
tasya śravaṇamātreṇa sarva eva divaṁ gatāḥ ||
śrīrāmāya namō hyēṣa tarakaṁ brahmanāmakah |
namnāṁ viṣṇoḥ sahastrāṇāṁ tulya eva mahāmanuḥ ||
anantā bhagvanmantrāḥ nānena tu samākṛtāḥ |
śrīoramaṇasāmarthyātsaundaryaguṇagauravāt ||
(Bṛhadbrahmasaṁhitā)

Shruti Bhagwati says - "yasya nāma mahadyaśaḥ". If anyone doubts that it does not refer to any particular name, he should refer to the following verse from the Sātvika Padma Mahapurāṇa –

रूद्रोदिशति यन्मन्त्रं यस्य नाम महद्यशः ।
यस्य नास्त्युपमा क्वापि तं रामं राघवं भजे ।
rūdrōdiśati yanmantram yasya nāma mahadyaśaḥ |
yasya nāstyupamā kvāpi taṁ ramaṁ raghavaṁ bhajē |

Here Lord Vyāsī has commented in the above verse –

अपरंच रामेति परं जाप्यं तारकं ब्रह्मसंज्ञकम् ।
aparancha rāmēti param jāpyaṁ tāraḥbrahmasangyakam |

(Sanatkumārasaṁhitā) In the Padma Purāṇa, in the dialogue between Lord Śiva and Mother Pārvatī, a verse glorifies the ultimate supremacy of the Rāma mantra is also portrayed as –

जपन्नेव च तन्मन्त्रं तारकं ब्रह्मसंज्ञकम् ।

सहस्रनामसदृशं विष्णोर्नारायणस्य च ।

षडक्षरं महामन्त्रं रघूणां नायकस्य च ।

japanneva cha tanmantram tarakam brahmasangyakam ।

sahastranāmasadṛśam viṣṇornārāyaṇasya cha ।

ṣaḍakṣaram mahāmantram raghūṇām nāyakasya cha ।

Meaning - Lord Śiva says to mother Pārvati we are always immersed in the ocean of bliss while reciting the Śaḍakṣara Mahāmantra of Śrī Raghunātha jī, Brahmatāraka, which is equivalent to Viṣṇunārāyanādi Sahastranāma. Similarly, in the most acceptable texts, thousands of proofs are filled with the nourisher and exponent of Śrī Rāma Name, form, his sweet pastimes, his abode Sāketa Dhāma .

रमते सर्वभूतेषु स्थावरेषु चरेषु च ।

अन्तरात्मा स्वरूपेण तेन रामेति भण्यते ।।

ramate sarvabhūteṣu sthāvarēṣu cha ।

antarātma svarūpēṇa tena rāmeti bhaṇyatē ।।

Even after considering in this way, can anyone call Śrī Rāma jī and his mantrās indeterminate. When Ajāmila Brahmin addressed the son at the last moment and pronounced the name Nārāyaṇa, then Viṣṇu councilors gave him a new life by freeing him from the Yamadūtās and after going to Haridwār, he became free after doing penance with Yama niyama. But that Yavana (Mlechha) was immediately freed, who had repeatedly said Hā Rāmēti on being killed by the boar cub. This story is described in the form of Śiva Pārvatī dialogue in Vārāha Purāṇa as follows. That poor poor Mlechha, aiming at the boar, said in his own language that Ha Rāma ! (boar) killed me.

Saying this he fell to the earth and his body was left behind. Due to the continual inexplicable and infallible great influence of the name of Śrī Rāma, he crossed the ocean of this material world just as someone crosses the pit filled with water equivalent to size of foot of a baby cow, then what is the doubt in attaining the supreme divine abode Sāketa Dhāma of Śrī Rāma for those pure devotees of Śrī Rāmachandra who are totally immersed in nectar of Śrī Rāma Nāma? But there was

no hesitation for those people who blasphemed the Rāma mantra by saying that inconceivably glorified Rāma Mantra as avyāpaka(non-pervading), giver of petty material benedictions, and saying that infinite Lord Śrī Rāma got the power of liberating his devotees on receiving Nārāyaṇa Mantra by taking avatāra as kūrēṣa. They talk such things in effect of great nescience that the Supremely worshippable Rāma Nāma who is the soul of Lord Brahmā and Lord Śankara, who is the tāraka(liberator) of the foremost among the sinners and helpless ones and which is one and the only cause of welfare of whole universe . There are many sects and traditions under Sanātana Dharma, out of which there are many who do not believe in Śabda Pramāṇa(Scriptural prooofs) and do not follow the orders of the Vedās completely But Śrī Rāma nāma has been considered as ultimate destination and refuge by everyone except our these respected āchāryās. Even in this situation some civilized people are very eager to declare Śrī Rāmānanda Sampradāya as subdivisional part of Śrī Rāmānuja Sampradāya. There are countless people who just try to validate the above statement by showing the below given chhappaya (a hexametre) from the most popular scripture known as Bhaktmāla written by His holiness , one of the most worshippable āchārya of Śrī Rāmānanda Sampradāya Śrī Swāmī Nābhādās Jī Mahārāja :-

सम्प्रदाय सिरोमनि सिन्धुजा रच्यो भक्ति वितान ।

विश्वक्सेन मुनिवर्य सुपुनि शठकोप पुनीता ॥

बोपदेव भागवत लुप्त उधरेव नवनीता ।

मंगल मुनि श्रीनाथ पुण्डरीकाक्ष परम जस ॥

राममिश्र रसरासि प्रगट परताप परांकुस ।

यामुन मुनि रामानुज तिमिर हरन उदयभान ॥

Now in this hexametric chhanda , there is no mention of Gurū Paramparā of Śrī Rāmānanda Sampradāya . Only there is mention of group of Pure Vaiśṇava Āchāryās from which many are from Śrī Rāmānuja Sampradāya , therefore some times this doubt arises that this is a description of Gurū Paramparā of Author . If the above case was not so then there would not have been the mention of Śrī Bopadeva jī Maharāj because he was not an ācharya in Rāmānujīya Gurū Paramparā . Even if we assume the mention of Author's Gurū Paramparā in this verse for a while, it is not historically relevant. After Śaṭhakopa ji, Bopadeva ji is mentioned in the above chapter and then Śrī Nātha muni after him but history is against it. According to Śrī Rāmānujīya opinion, Śaṭhakopa Swāmī was born after 43 days from start date of Kali Yuga and the time of Bopadeva Jī is 4391 years (after kaliyuga) and Śrināthmuni who is mentioned after Bopadeva Jī was born 3224 years(after Kaliyuga). If we accept the above given Hexametric chhanda to be the description of Gurū Paramparā , then we must also accept Śrī Śaṭhakōpa Swāmī to be disciple of Bopadeva Jī and we know in any Lineage description chart the order is the most

important aspect of it . Now, through calculations of life years of Śrī Śaṭhkopa Jī, here arise a serious question that "Was Śrī Śaṭhakopa Jī was living for 4390 years and 322 days for giving the spiritual initiation(Vaiṣṇava dīkṣa) to Bopadeva Jī and again after that from the calculation of life years of Śrī Nātha muni , there is a huge gap of approximately 1167 years between him and Bopadeva ji and also according to this so called Gurū Paramparā, there is also a logical fallacy where presented Gurū Bopadeva Jī(who in reality have no relation with Rāmānuja Sampradāya) is born after Śrī Nātha Muni(who is acclaimed to be the disciple of Bopadeva Jī) . Therefore no historical scholar will accept this hexametric chhanda as a description or a valid proof for the author's Gurū Paramparā after examining the historical inferences.

Śrī Nāthā Muni was born in Vikram Samvat 180 (Vikram Samvat is a historical calendar used in the indian subcontinent , generally 57 years ahead of Gregorian calendar) and bopadēva jī was living there in Vikram Samvat 1347 (635 years Past today) and was from the Hemādri region. The Hexāmetric chhanda of Bhaktmāla which comes after the above presented Hexāmetric chhanda is as follows :-

श्रीरामानुज पद्धति प्रताप अवनि अमृत है अनुसरयो ।

देवाचारज द्वितीय महामहिमा हरियानन्द ।

तस्य राघवानन्द भये भक्तन को मानद ।

पत्रावलम्ब पृथिवी करी व काशी स्थाई ।

चारि बरन आश्रम सबही को भक्ति दढ़ाई ।

तिनके रामानन्द प्रगट विश्व मंगल जिन्ह वपु धरयो । ।

Here the author completes his description of the class of former Vaiṣṇavās by mentioning (श्रीरामानुज पद्धति) Rāmānujās method. This definitely shows that those Vaiṣṇava devotees belonged to the Śrī Rāmānuja Sampradāya. But just after that śrī Nābhādāsa Jī has listed the Gurū Paramparā of original Śrī Sampradāya(Śrī Rāmānanda Vaiṣṇava Sampradāya) by denoting the pada(term) "देवाचारज द्वितीय". After listing up the Vaiṣṇavās of Śrī Rāmānuja Sampradāya , he had written the word "द्वितीय" with "देवाचारज" . It clearly means that Śrī Swāmī Devāchārya Jī belongs to some other Sampradāya which is different from Śrī Rāmānuja Sampradāya. Swāmī Devāchārya ji is himself called as Devānanda . He is the well known Āchārya of Śrī Rāmānanda Sampradāya. His name clearly comes in the chapter 132-133 of Agastya Samhitā in which Gurū Paramparā of original Śrī Sampradāya is mentioned in detail .

The term "श्रीरामानुज पद्धति" means that just as the method of Vaiṣṇava Upasanā(worshipping Supreme Brahman as Viṣṇu) given by Śrīpāda

Rāmānujāchārya Jī was supremely beneficial to all the Jivās; in the similar way, the another method of worship "Rāmopāsanā"(worshipping Supreme Brahman as Śrī Sītā Rāma Jī) of Śrī Devānandāchārya Jī was supremely beneficial for all the ignorant baddha Jivās who were drowning into the ocean of nescience . Swami Devāchārya has systematically preached Rāmopāsanā; Then, after a few generations, the original personality of Godhead who is source of all incarnations , Śrī Rāma jī himself came in his form as an Āchārya of original Śrī Sampradāya by name of Śrī Swāmī Rāmānandāchārya Jī and distributed the most supreme love for the original personality of Godhead , Śrī Sītā Rāmachandra Jī . He did it because generally in the kaliyuga , due to effect of degradation in all the aspects including our mind , body , actions , and many more , people are ignorant of all the types of sādhana(resources) such as Tapa(meditation) , yagya(sacrifice) , yoga(all the types of physical activities for self realisation) which were required in the other Yugās for reaching the supreme abode of Supreme Personality of Godhead. Therefore Bhagvana Śrī Rāmachandra being inexplicably compassionate on all the Jivās who are his part and parcel , he decides to take achāryāvatāra(incarnation in form of Spiritual Master) so that he can preach the real Bhāgavata Dharma(the real occupational duty of the soul) and therefore this makes this incarnation more compassionate than his vibhavāvatara(incarnation in his form as lord Rāma,Nṛsiṃha and kṛṣṇa) because it is said that Śrī Rāma made a bridge which only helped the vānarās to cross the indian ocean but in his form as Śrī Swāmī Rāmānandāchārya , he made that eternal bridge which has made countless Jivās to cross the Saṁsāra Sāgara(ocean of material world) and still delivering the Jivās Back to the supreme abode Śrī Sāketa Dhāma of original Personality of Godhead "Śrī Rāma". The saints of Śrī Rāmānujīya tradition claim that the saints of Śrī Rāmānandīya Paramparā belong to Śrī Rāmānuja Sampradāya only. The rāmānujīya Vaiṣṇavās narrate the beginning of their Sampradāya as follows - Śrīmannārāyaṇa preached the Iṣṭamantra(mantra of presiding deity) to Lakṣmījī and Viṣwakasena has received it from Śrī Jī and then others from him. This Gurū Paramparā followed from Śrī Jī and hence the name of this sampradāya is 'Śrī Sampradāyā'. But the evidence is contrary to this. The main Guru Paramparā mantra of the Rāmānujīya Vaiṣṇavās is :- Śrīmannārāyaṇa Aṣṭākṣara mantra - "Om Namō Nārāyaṇāya". For this Rāmānuja sampradāya to be called as Śrī Sampradāya , Śrī Dēvī(Lakṣmī Jī) should be the preacher of this Nārāyaṇa Aṣṭākṣara mantra, but the case is not so. In reality , she is not the preacher or promoter of the above mentioned Aṣṭākṣara mantra. She is the originator of Dvayamantra Śrīmannārāyaṇa charaṇau Sharaṇa Prapadyē and Śrīmate Nārāyaṇāya Namaḥ. Lakṣmī Jī had received only the above mentioned dvaya mantra from Supreme Lord Viṣṇu Jī in his holy abode , Vaikunṭha . The mūla mantra , dvaya mantra and charama mantra are known as rahasyatraya . "From the above listed three mantrās , mūla mantra(Om Namō Nārāyaṇāya) was given by Nārāyaṇa Ṛṣi (incarnation of lord Nārāyaṇa) to Nara Ṛṣi in Badrikāśrama(place in Badrinātha , India). The dvaya mantra was provided by Lord Nārāyaṇa to Śrī Lakṣmī Jī in Viṣṇulōka and charama śloka was given by Lord Kṛṣṇa(Incarnation of Lord Nārāyaṇa) to Arjuna at Kurukṣetra in the battlefield of Mahābhārata".

(Rahasyatraya written by Śrī Swāmī Anantānandāchārya Jī)

therefore it is clear that mūla mantra which means aṣṭākṣara nārāyaṇa mantra which make the relation to Supreme personality of Godhead, Śrī Rāma (svarūpa gyāna) to get manifested in your heart is preached by Nārāyaṇa ṛṣi, the elder brother of Nara ṛṣi . Therefore on critical observation of all the above presented facts , Śrī Rāmānuja Saṃpradāya can be called as Nara - Nārāyaṇa Saṃpradāya because the preacher of Guru Paramparā mantra is Nārāyaṇa ṛṣi .

Then there occurs a natural question in everybody's mind that which is the Śrī Saṃpradāya then? The answer is ; Mūla Śrī Saṃpradāya is Śrī Rāmānanda Vaiṣṇava Saṃpradāya. Whosoever have realized the supreme absolute truth in whatever form , he has propounded in that manner and according to that only , there are different saṃpradāyas just as there are 6 expert knowers of Gītā . In the same way , due to difference on the plane of līlās performed by Śrī Rāma and Śrī Kṛṣṇa (both are one personality , difference is in point of view of līlās) , there are 4 bonafide Saṃpradāyās and their founding āchāryās :- Śrī dēvī(Jānakī Jī) , Lord Rūdra(Śiva) , Brahmā and Sanakādi(Four kumārās , sons of Lord Brahmā) . Just as when no medicine or treatment does not work for a diseased person , he is made to drink the nectar derived from chandrama(moon) , similarly when all other Sāadhanās(attempts to attain the ultimate refuge at holy lotus feet of Śrī Rāma) fail to become fruitful , then the supreme nectar of Bhakti , who is able to deliver us from this ocean of material world and also the destroyer of tāpatraya(Ādhibhautika , Ādhidaivika and Ādhyātmika). Therefore in this kaliyuga , when all the physical and mental strength of a Jīva(living entity) becomes feeble , at that time there remains only one ultimate refuge for a Jīva i.e Rāma Nāma which is able to deliver us from this ocean of material world in similar way as one crosses a water pit having water which can be stored in the small feet of a baby cow(intention is that the most easiest way to cross the ocean of the material world is to take the shelter of Śrī Rāma Nāma). For this reason , many pure Vaiṣṇavāchāryās come along with all those medicines which are kalyāṇakārī(well-wisher) of all the Jīvās , irrespective of their caste , purity , birth and eligibility. Therefore , Śrī Jānakī , Lord Brahmā, Lord Śiva and Four Kumārās(Sons of Lord Brahmā) took the position of Āchārya and propounded the Bhāgavata Dharma(real occupational duty of the soul) in order to make the countless Jīvās Bhagvadparāyaṇa(providing the shelter of Supreme Lord Śrī Rāma and Śrī Kṛṣṇa) and make them back to home , back to Godhead. Śrī Viṣṇusvāmī Jī was the plenary incarnation of Śrī Śiva (he is the main achārya of Rūdra Saṃpradāya) . After him , Śrīpāda Vallabhāchārya Jī became the main Achārya who played an important role in the restoration of Rūdra Saṃpradāya which was about to become lost due to effect of kaliyuga . Their philosophy is Shuddhādvaita (Qualified Non Dualism). Śrīpāda Madhvāchārya Jī is considered as a plenary incarnation of Vāyudeva . His philosophy is Dvaita(dualism) . Similarly , Śrīpāda Nimbārkāchārya Jī is considered as plenary incarnation of Lord Sun and also the Sudarśana Chakra of Bhagvāna Hari . His philosophy is Dvaitādvaita(oneness and difference) . And the most important personality in all the universes , Śrī Rāmachandra Jī himself came in form of Śrī Svāmī Rāmānandāchārya Jī to distribute the Love for original Personality of

Godhead Śrī Rāma , who is the cause of all the causes and the source of all incarnations such as Lord Kṛṣṇa , Nṛsiṃha and Vāmana etc. To who who is supremely generous , who is reservoir of all the knowledge , who is inexplicably compassionate , eminent scholar , who is foremost among siddhās(who have perfected themselves in the science of realisation) , to that holiest lotus feet of Jagadgurū Śrī Swāmi Rāmānandāchārya , I offer my humble obeissances infinite times . He restored and preached the philosophy of the Mūla(original) Śrī Saṃpradāya . The proof for the real 4 authentic sampradāyās are as follows :-

रामानन्दो निम्बादित्यो विष्णुश्यामः श्रीमाधवः ।

चत्वारो धर्म शीलाश्च जगति धर्मस्थापकाः ।।

रामानन्दो विष्णुश्यामः निम्बादित्यश्च माधवः ।

बुभुबुर्लोक विख्याता सम्प्रदाय प्रवर्तकाः । ।

(वेदोक्त पद्धति)

Jagadgurū Śrī Swāmi Rāmānandāchārya established unity among all the Vaiṣṇava Saṃpradāyās and gave shelter to everyone without any discrimination. The Philosophy of Śrī Swāmī Rāmānandāchārya Jī is Viśiṣṭādvaita (Qualified Non-Dualism) . The originator of this Śrī Saṃpradāya is Śrī Sītā Jī which was mainly restored and preached by Śrī Swāmī Rāmānandācharya Jī.

परधाम्नि स्थितो रामः पुण्डरीकायतेक्षणः ।

सेवया परया जुष्टो जानक्यै तारकं ददौ । ।

श्रियः श्रीरपि लोकानां दुःखोद्धरणहेतवे ।

हनुमते ददौ मन्त्रं सदारामाङ्घ्रि सेविने । ।

(श्रीमन्तराजपरम्परा)

"राजमार्गमिमं विद्धि रामोक्तं जानकीकृतम् ।"

(सदाशिवसंहिता)

The conclusion is that cruel Kaliyuga changed everything . It hid the real Śrī Saṃpradāya and everything became upside down. But with the mercy of Mūla

Āchārya of our Śrī Saṃpradāya Śrī Jānakī Jī , majority of Rāmānandīya Śrī Vaiṣṇavās have now got up and they have realized the importance of the community they are part of . The truth always remains the truth because by definition ,it remains eternal in all the places at all the times in all the conditions . It can be hided for some period but cannot be destroyed. With the mercy of Lord Hanumān Jī, all the Rāmānandīya Vaiṣṇavās have become young and have shown that we belong to that sampradaya in which Hanumāna Jī is our second Āchārya , who is foremost among the brave soldiers and who destroyed Kālanēmī with a small attack of his fist.